

THE PACIFIC CHURCHMAN

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1921 Conference Group

Summer Vacation Conference
at Asilomar, July 20-27, 1922



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BUSINESS MANAGER

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Industrial War and the Church

The 1922 celebration of the birthday of our Nation will be a most valuable opportunity for the leaders of our Church to state with clear voice and heart-burning conviction the ethics of Christian patriotism. Never, in the history of our Nation did we need this service more than we need it at the present time. In a penetrating and stirring address before the recent Conference of Secretaries of Church Federations held in Chicago, Dean Shaler Matthews stated that the greatest problem before the Church of today is to formulate a system of Christian ethics for the social, industrial and political life of our times.

In a recent article on "War and the Churches," Dr. William A. Smith truly and significantly writes:

Not one Churchman in ten thousand, I venture to say, has the slightest idea of the social implications of his creed; not one in ten thousand perceives the dramatic social significance of our two great festivals, Christmas and Easter Day. Of the thousands of worshippers in our churches on Good Friday, who watch at the cross for three hours in great pity for the sufferings of Christ, how many ever give a thought to that long line of Christ's little brothers, bearing witness to fellowship, who through the centuries have hung upon crosses, crucified by the defenders of the status quo? When the Church shall be willing to take some of the magic out of the doctrine of the Incarnation, and put morality into it, we shall make religion a more effective implement of fellowship.

Therefore, I maintain that some of us within the churches who are not satisfied with a civilization which brings its beneficiaries every generation or two into the shambles, must continue, as some of this group are doing, to weigh in the scales of Christian ethics our present social order. We must make fellowship prevail at home in our industrial order, before we can hope to make fellowship prevail among the nations.

The first duty of the Church today is to teach that in the present stage of human enlightenment and experience, *war is a sin*, whether it is international war, civil war, or industrial war. The Church must declare and teach that war, like poverty, is preventable, as the editor of "The Christian

Work" truly declares: "The Church should be ready now and always to set forth, in season and out of season, the beastliness of war, to protest against the idea that it is ever necessary, natural or inevitable. The Church must hold the proposition that to begin war or to allow it to come on, is a sin of the first magnitude. War is the unpardonable sin of society. Every time anyone speaks well of it, glorifies it or palliates it, the Church should spring forward to strip the golden mask of glory from its face and show the utter beastliness of it."

The Church has failed in its duty in the past in this regard, but it must make amends now by a strong and aggressive campaign for fellowship and service, peace and righteousness, in all our human relationships. Dr. Smith has clearly indicated the duty of the Church in this regard in the article above referred to in these pointed and frank words:

If the churches declare war to be a sin, we must seek to discover what are the irritants in our present social order which tend to produce war. What is fundamentally wrong with the civilization which, every few decades, brings the plain peoples of the world into the shambles, stains their souls with unreasoning hate, and makes beasts out of heroic, chivalrous men? Something is radically wrong. What is it? The Christian Church need not bless this civilization any more than it need bless the Soviet Republic. The Church produced the civilization of the Middle Ages, such as it was. The Church had very little to do either with making or bettering our present civilization in its basic qualities. The Church accepted it as the industrial revolution molded it, and we became its handmaid. Protestantism in England a hundred years ago became the tool of the great industrial forces. Protestantism acquiesced in its cruelties, its frightful economic inequalities, its soul-blighting conditions of labor. Can we read without a blush of shame the names of the bishops and archbishops who sat in the House of Lords and voted "No" on the bills introduced to alleviate the horrible lot of the little chimney-climbers and of the children who worked in the mines and scarcely ever saw daylight? Yes, and the names of pious Evangelicals and Methodists of a hundred years ago, who, while they wept over the lot of West Indian slaves, refused to lift up their voices in behalf of the slaves of England's factories! The amelioration of the conditions of the working classes, the abolition of some of the frightful conditions of child labor, were carried through with little assistance from the clergy. That battle, it must be said to our shame, was won by illiterate labor leaders. Denied the sympathy of the Church, the learning of the schools, and the equal justice of the courts, they finally won; but they won without the support of the men who claimed to receive through a golden stream of apostolic grace the love and light of Christ.

We ought not to be surprised by the deplorable atrocities such as those which recently occurred at Herrin, Ill. We have been deliberately preparing for them by allowing the conditions to exist under which they are inevitable. The editor of The Pacific Churchman prophesied such events in an editorial last September when he stated in this column: "Not only is enforced idleness a crime against the God-given laws of life and development through physical activity and vocational expression, but the suffering it entails upon helpless women and children inflicts the deepest and most agonizing type of human suffering, and goads the despairing parents to a righteous anger and desperate measures of relief. Anyone who has attacked the young of any animal can bear witness to the ferocity of the parents' anger. The reason for that is that it is the deepest and strongest elemental instinct for the survival of the species, that is aroused. Similarly, when the human race is threatened this same elemental instinct for race-preservation takes full possession of its members and at such times all restraining influences of reason, constitutional laws and social traditions are thrown to the winds."

How can the higher instincts and impulses of the human race have a chance for exercise and development when we compel men to live under conditions of warfare and inhuman struggle for the brute survival through the process of starvation, whether by a boycott or refusal of work at a living wage? Surely it is high time for the Church to arise and demand the application of the fundamental principles

of Christianity to terminate the present industrial warfare.

We are glad, therefore, in view of the above stated principles to announce that the churches of America, as represented by the Federal Council of Churches, together with the National Catholic Welfare Council and the Central Conference of Jewish Rabbis, have appealed to President Harding to take steps to bring to an end the present bitter and cruel industrial war now being carried on especially in the coal industry. Their appeal is direct and clear, asking the President: "First, to call a national coal conference; second, to get the facts of the coal industry through a governmental investigation; and third, not to wait until the suffering women and children of the mining camps have become a national calamity, but to end the coal strike now." For, as the petition truly states, "We believe that the majority of the people of this country are unwilling to have its vitally important industries subjected to economic combat as a means of settling disputes. You, Mr. President, succeeded in bringing the nations together to reduce armaments and the incitements to war. We respectfully urge you that a national coal conference and a Federal investigation of the coal industry would have far-reaching consequences in promoting domestic tranquility and abridging the causes of industrial strife."

It is the duty of every Christian in the land to support this movement on the part of our religious leaders, and to make the Church felt as a real and vital influence in the lives of our people. If we will do this with earnestness and courage it will bring the message of the Gospel of Jesus Christ to the people in a language that they can understand and make the Church truly honored and loved as the interpreter of the Kingdom of God, "on earth as in heaven."

Intercession Box

"It is not by paces but by prayers that
God is come at."—Bishop Andrewes.

Think and Thank

1. For the advantage of the San Francisco Publicity Conference.
2. For the Whitsuntide ordinations.
3. For the summer "resting spells."
4. For recent gifts for Grace Cathedral memorials.
5. For the good promise of California crops.
6. For the challenge of the times for Christian metting.

Ask in Faith, Nothing Wavering

1. For a blessing upon the new rectorship of Trinity Church, San Francisco.
2. For the effectiveness of the Asilomar Conference.
3. For intercessory preparation for the General Convention.
4. For carrying religion into our holidays.
5. For world-wide peace.
6. For stirring of Christianity.

Personals and Diocesan Notes

Rev. George H. B. Wright is attending the Social Service Conference at Wickford, R. I.

At the last annual convention of the State Sunday School Council, Bishop Parsons was elected president for the coming year.

Bishop Nichols celebrated the Holy Eucharist at the Cathedral on St. John Baptist's Day, June 24, the thirty-third anniversary of his consecration.

Rev. W. W. Jennings, rector of St. Luke's Church, San Francisco, will spend the summer in Europe. Dr. Powell will supply at St. Luke's in his absence.

Rev. F. A. D. Launt, D. D., of Pueblo, Colo., is spending the summer in California and will be in supply at St. Stephen's Church, San Francisco, to the end of July.

The Episcopal Conference has presented to the Asilomar Y. W. C. A. a Communion set—chalice, paten and two cruets—for use of the conferences held there, with an inscription on the paten: "That they all may be one." The linens have also been provided.

Rev. B. D. Weigle was elected president of the Comity Council for Northern California for the next year. The Comity Council is an interdenominational council of advice for comity and co-operation among churches in establishing missionary work and locating or re-locating churches.

Annual Ordination Church Divinity School of Pacific

The annual ordination of members of the Class of 1922 was held in Grace Cathedral on Ember Wednesday, June 7. The Bishop Coadjutor, Dr. Parsons, was the preacher. Bishop Nichols ordained Messrs. Elmer S. Freeman, Victor Morgan and Carroll Peeke of the Diocese of California, presented by Rev. Dr. Lincoln, professor emeritus and librarian of the school; and Mr. Herbert C. Carter of the Diocese of Sacramento, presented by the Ven. Barr Gifford Lee, Archdeacon of Sacramento.

Mr. Freeman continues in charge of the Church of the Holy Saviour, Santa Clara, and St. Thomas' Mission, Sunnyvale, residing at Santa Clara.

Mr. Morgan continues as vicar of Christ Church, Los Altos, and will be student chaplain at Stanford University. Mr. Peeke goes to Alexandria, Va., Seminary for post-graduate work.

Mr. Carter is in charge of the church at Fort Bragg.

Meeting of the Alumni

The Alumni of the school met at 3:00 p. m. in the library. Rev. Hugh E. Montgomery was elected president; Rev. Henry C. B. Thomas, vice-president; Rev. Elmer S. Freeman, secretary; Rev. Victor Morgan, treasurer.

A fund of \$800 was raised for endowment and \$250 for new books.

At 5:00 p. m. evening prayer was read by the three ordinands of the Diocese, and the Alumni sermon was delivered by Rev. Charles Hitchcock, rector of St. Philip's, Oakland. Certificates of graduation were given by Bishop Nichols and the degree of Doctor in Divinity, honoris causa, was conferred on the Rev. Alexander Allen, rector of St. Paul's, Oakland.

The annual Alumni dinner was served in the school refectory at 6:30. Twenty seven Alumni, professors and guests participated, the Rev. Dr. Lincoln being toastmaster.

In conferring the degree of Doctor of Divinity upon the Rev. Alexander Allen, Bishop Nichols read the following form:

"A distinguished record in college annals interprets its after scholarship in the applied preaching and teaching of sound and exact theology of the parish priest as well as in the making of books. We recall the winning of a series of academic honors at his Alma Mater, Trinity College, Toronto, the Wellington and Jubilee scholarships, the Prince of Wales prize, the first class honors in classics, of one who for more than fifteen years has signally served his parish and his diocese as rector of St. Paul's Church, Oakland. In that service there has ever been the breadth and identification of the scholar in action. The manner born of the Church has stood out in the trained theology of his personal leadership of his people in the saving truth of God. It has divined the worth-while of scholarly antecedents to splendid chapters of parish progress. There is a real literature, all of its own, of what St. Paul calls an "epistle written in our heart, known and read of all men" and every faithful parish priest can well believe that to be by no means less deserving than the literature of the printed volume. Because of that sequence of scholarship and by virtue of the authority committed to me from the board of trustees of the Church Divinity School of the Pacific, I hereby grant and convey the degree of Doctor in Divinity to the Rev. Alexander Allen, Master of Arts."

Churchman's Round Table

At the Churchmen's Round Table luncheon at the Commercial Club, on June 21, several interesting talks were given by the following members and visitors: Mr. Ralph Carr, Mr. W. W. Rommel, Mr. J. G. Decatur, Mr. H. W. Hetze of St. James M. E. Church, Philadelphia, and Mr. Victor Robertson. Mr. Robertson spoke on "Publicity and Church Education." The following were present: Messrs. Alfred Auze, Ralph Carr, J. G. Decatur, Theo. Dredge, R. H. Gay, Miller Griffith, Nelson Hackett, Dr. Norman Kelley, H. C. Lansing, E. H. March, Ramsey Probasco, E. L. Reinhold, Victor J. Robertson, Warren W. Rommel, Dr. Rose, Charles A. Rossier, H. C. Shaw and Edgar H. Stone.

Grace Cathedral

Dean Gresham will be on vacation in July.

Canon Hayes is with the Boy Scout camp at Cazadero.

Rev. F. H. Church will be on duty and may be reached at the Diocesan House.

Bishop Nichols will preach at the morning service during July. His general subject will be "Prayer Book Vision, Unrevised." July 2, "Penitence;" July 9, "Praise;" July 16, "Belief;" July 23, "Prayer;" July 30, "Communion."

The Healing Service on Thursday evenings and Sunday services and Church School will continue as usual.

Men and women volunteers are assisting with the music while the boys are vacationing.

M. E. Hopkins New Superintendent of Seamen's Church Institute, San Francisco

By a unanimous vote of the board of directors of the Seamen's Church Institute of San Francisco, and with the cordial approval of Bishop Nichols, honorary president, Mr. M. Ernest Hopkins was elected to succeed Rev. Charles P. Deems as superintendent of the work in San Francisco among merchant seamen.

Mr. Hopkins graduated from Williams College in 1909, at which time he succeeded Mr. Deems as superintendent of St. Mary's House for Sailors in East Boston. At the conclusion of three years' administration, marked with unusual success, he was called by Rev. A. R. Mansfield, D. D., superintendent of the Seamen's Church Institute of New York, to join the executive staff as head of the purchasing department. During his employment in this capacity he was associated with Mr. Deems, then assistant superintendent of the New York Institute, and Dr. Mansfield, during the interesting period of the construction and equipment of the greatest seamen's institute in the world. After the new building was opened, Mr. Hopkins took an active part in its administration, not only in connection with his official capacity, but also by the voluntary assistance which he gave in particular to the religious and social activities.

As a member of the Seventh Regiment of New York, he was called into service on the border in 1916. At the entrance of the United States into the World War he enlisted, and attended the first officers' training camp at Madison Barracks, N. Y., and received his commission as captain. During the war he served at Camp Dix, Camp Hancock, Camp Fremont, Fort Sill and Camp Kearney. He was discharged from the service on December 5, 1918. Immediately after this he was appointed by the Red Cross as assistant field director in charge of home service at the Letterman Hospital, San Francisco. While thus employed he was chosen by the Seamen's Church Institute of America as superintendent-elect of a new organization to be formed in Seattle. This plan, however, having been indefinitely postponed, Mr. Hopkins resigned from the Red Cross and took up work as chief assistant probation officer of the Juvenile Court of San Francisco. In November, 1921, he resigned from that work and shortly thereafter accepted a position on the staff of the Seamen's Church Institute of San Francisco, from which position he has been promoted to succeed Mr. Deems.

Mr. Hopkins, aside from his experience in the administrative as well as the personal side of social work, is an active Churchman. He is a vestryman of St. John's Parish, Ross, and a teacher in the Sunday School.

Interesting Church Publicity Conference Held in San Francisco

A Church Publicity Conference was held in the library of the Divinity School on June 13. Representatives were present from nearly all the Dioceses in the southern section of the Province of the Pacific. Rev. Robert F. Gibson, secretary of the Publicity Department of the National Council, presided.

The conference began with the celebration of the Holy Communion in Grace Chapel. Bishop Nichols extended a warm welcome to the members of the conference in a most happy manner.

Various phases of Church publicity were discussed and the conference endorsed the principles and programs set forth by the National Department. It was recommended that a department of publicity be added to every Diocesan Council, Diocesan News Bureaus were unanimously recommended. A resolution was adopted that the Diocesan Church paper should reach every family in the Diocese, and that it should be financed so as to accomplish this result.

The conference was most valuable in showing the wonderful opportunities of promoting the work of the Church through the use of proper and efficient publicity methods.

Community Daily Vacation Bible School at Santa Clara

There will be conducted in Santa Clara from June 26 to July 28 a Daily Vacation Bible School, of which the vicar of the Church of the Holy Saviour, the Rev. Elmer S. Freeman, has been chosen principal. It is a community enterprise, in which all the non-Roman Catholic churches are joining in a fine spirit of co-operation. The Methodist Church has freely given the use of its very well equipped plant. Included in the curriculum of the school, in addition to Bible stories, memory work and inspirational talks is a good deal of craft work. For the boys there will be talks on radio, and the making of simple radio receiving sets, signalling, map-modelling in clay and hammock-making. The girls will learn sewing, knitting, basketry and mat-making. It is hoped that this will be merely the first year of a long succession of annual sessions, each an improvement over the previous one.

San Francisco Church Schools Hold Successful Rally

The third annual Whitsunday Rally of the Church Schools of San Francisco was held in Trinity Church on the afternoon of Whitsunday. There was the usual procession from the parish house to the church of teachers and scholars, with the banners of the various schools, headed by the crucifer of Trinity Church, J. Maxwell McVean, and a volunteer choir of young people from St. Stephen's Church, the assemblage of over three hundred singing heartily the children's battle hymn, "Onward, Christian Soldiers."

The service consisted of a shortened form of Evening Prayer, with psalter, lesson and hymns of a missionary character. The weather was ideal, and the children entered into the spirit of the occasion in splendid fashion. Every parish in the city, save two, was represented and it was most gratifying to note particularly all of the clergy in attendance. The Rev. Henry C. B. Thomas, who had been ordained to the priesthood the previous week, read the lesson.

Warren W. Rommel, president of the San Francisco Church School Association, after a few words of greeting and welcome, called on the different schools to announce the amounts of their Lenten offerings for missions. For the second consecutive year, St. Luke's Church won first honor, with an offering of \$146. The Church of the Good Samaritan made a splendid showing, and more than doubled their offering of last year. They presented \$93.18, thereby winning second place. All Saints' Church was next with \$79.66; True Sunshine Mission (Chinese) fourth, their offering of \$77.46 being the largest per capita of all the schools, which is a record they consistently maintain each year. Fifth place was accorded St. Peter's Church, \$50 being the amount of their offering. The total from seventeen schools was \$718.40. Mr. Rommel appealed to the children to put forth their best efforts next year in an endeavor to raise a minimum of \$1000. This year's offering is a considerable increase over that of last year.

Bishop Parsons made the address, following the singing of "O, Zion Haste," speaking in his usual happy vein, and asking questions which the children answered in rapid-fire fashion. He dwelt upon the Whitsunday theme, weaving into it in a most interesting way the story of missions—or the mission of the Church. He followed up the slogan suggested for next year—"\$1000 for Missions"—by saying, "We can do what we will do."

Frederick Keil of St. Stephen's Church sang one of the evening hymns as an offertory. The dearly-loved children's hymn, "Jesus, Tender Shepherd Hear Me," was sung kneeling, after which Dr. Powell pronounced the benediction. The recessional was "The Son of God Goes Forth to War."

Congregationalists Hear Bishop Reese

Bishop Reese's visit to St. Luke's Parish, Marietta, Ohio, (the Rev. Maurice Clarke, rector), on May 21, will long be remembered for more reasons than one. At the morning service a class of eleven people was confirmed, making a total of sixty-four people confirmed during the three years and a half of Mr. Clarke's rectorship. The church was crowded at this service.

Owing to a vacancy in another nearby parish the bishop was able to spend the whole day in Marietta, and preach at the evening service. This night service will not soon be forgotten. When the rector learned that the bishop would be there for the night service as well, he sent an invitation to the minister and congregation of the First Congregational Church to share in the service. "What is the use of having two poor services, when we might have one big one, with our bishop as preacher?" "What indeed" was the reply of his Congregational friend and brother. And so they all came over.

The church was filled. The rector of the parish and the minister of the First Congregational Church conducted the service between them—the Prayer Book Service of Evening Prayer, because the Congregationalists like to hear and join in it—and the Bishop Co-adjutor of Southern Ohio preached the sermon—a great sermon—on "The Cross in Human Life." After the service a short and informal reception was held in the parish house, so that all who wished might meet the bishop.

This is not the first time these two churches have held union services. Each year, early in Lent, the congregation of St. Luke's Church goes in a body over to the First Congregational Church and their rector preaches the sermon. The following Sunday the visit is returned by the Congregationalists and their minister preaches the sermon. After one of these services the editor of one of the local papers was so impressed he wrote an editorial on "Christian Fellowship and Co-operation."

The Woman's Auxiliary

PROVINCE OF THE PACIFIC

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There will be no Diocesan Meeting in July.

The final collections for the United Thank Offering of 1922 will be made in August—only about a month in which to complete what this Diocese should give at Portland. Are we bestirring ourselves to reach all the women of our parishes? The amount reported on hand last January was \$3490.81. We must add as much as possible. The inspiration of the offering is expressed in its name, "United," the gift that binds the women of our Church, of whatever race or condition, in one effort to spread the Kingdom of God; "Thank Offering," the opportunity to show our gratitude that He allows us a share in His joy, the reconciliation of souls to Himself. When we read of the generous gifts of the Indian women and those in the foreign field, whose opportunities for self-sacrifice are so few compared with ours, we wonder if we are doing all we might. Let us make a special effort this last month to find some Churchwoman who has not heard of the United Thank Offering—there are many such—and give her the chance to share in it.

The reports of contributions to the fund for the Near East are reaching Mrs. Lance very slowly. The money is to be sent to Lewis B. Franklin, treasurer, 281 Fourth avenue, New York, marked "For Near East Relief, from _____ Branch of the Woman's Auxiliary," with name of city and Diocese and a report sent at the same time to Mrs. L. C. Lance, 106 The Upland, Berkeley.

Annual Meeting of St. Barnabas' Guild

The San Francisco Branch of the Guild of St. Barnabas for Nurses held its annual meeting on Thursday afternoon, June 8, in the Church Divinity School, where masses of beautiful flowers arranged by Mrs. Gresham gave an added graciousness to the stately rooms.

At the brief business session it was gratifying to learn that the year's meetings, nine in number, had been exceedingly well attended and that in general interest and helpfulness the branch had a particularly satisfactory year. Four special addresses had been enjoyed, as follows: "The Travelers' Aid," Mrs. Gomez; "The House of Friendship," Miss T. Brookman; "Alaska Missions," Miss Katharine Koster; "Spiritual Values in Nursing," Bishop Nichols. And as a fruit of these afternoons, gifts of money and useful articles had been given to the House of Friendship and an Easter thank offering of \$50 bond to the Bishop's Bed Fund of St. Luke's Hospital in gratitude for what Bishop Nichols has meant to the guild. Generous donations of money and clothing had been also made to Near East Relief and a greater spirit of helpfulness seemed to prevail than ever before.

The Guild Service followed the transaction of business, and was conducted by the chaplain, Very Rev. Dean Wilmer Gresham. At this time Rev. Herbert Powell, D. D., was received as a priest-associate, greatly to the gratification of the members.

After the service, Mrs. M. Cooper-Day of Australia addressed the company on public welfare in her native land, and aroused much interest by her concise but illuminating account of what the Australian Government does for its dependents. Special and tender provision is made there for all who are incapacitated, in a fashion which beggars public efforts in this country. Children, mothers, the aged, the convalescent, are taken care of for as long as may be necessary in a remarkable degree, and Mrs. Cooper-Day's description of this benevolent paternalism and of her own personal ac-

quaintance with its methods and results, brought forth much response from her audience, so that the exchange of ideas went on in stimulating channels while refreshments were being served. Seated at either end of the long table, Mrs. Nichols and Mrs. Kelley, who is known as the "Mother of the Guild," poured tea and coffee, while other associates assisted in serving, and the Guild renewed its friendly intercourse and felt anew that its association is truly worth while.

The Corporate Communion of the San Francisco Branch took place on Sunday, June 11, St. Barnabas' Day, in Grace Cathedral, at 11:00 o'clock.

A Beautiful Tribute

The following account of the memorial services held at the Church of Our Saviour, Mill Valley, in memory of the late Rev. Henry Howitt, together with a finely expressed testimonial to the character of Mr. Howitt, was written by Mr. Howitt's friend, H. M. Rideout, and appeared in the Sausalito "News."

"On Sunday morning, June 4, at the Church of Our Saviour, Mill Valley, a service was held in memory of the late Rev. Henry Howitt, for some thirty years Episcopal rector there. The present rector, Rev. L. J. Kelly, officiated, and Bishop Nichols, in words which moved all those who were present, spoke of his old friend's work and character. It is another who has written what follows.

A long life, quietly devoted to God and the service of fellow man closed on May 1, 1922, when Henry Howitt, after a short illness, expired at St. Luke's Hospital, San Francisco. He was born in England, early in the last century, a Lincolnshire man, his mother's native town bearing like Alfred Tennyson's, a Danish name. Visitors to the Mill Valley parsonage remember the Lincoln Imp in bronze which was his door-knocker, and understand, it may be, why his love of Tennyson's poetry had taken deep root. As a youth he went with his family to Australia and at Adelaide, in 1865, when no longer young, was ordained a clergyman. To visit the sick, bury the dead, to marry man and wife, baptize a child, or hold Sunday service often meant at that time to ride a horse for many miles in any weather through the "bush" from one sheep station to the next; and Howitt's was an active duty, well performed. He was grand chaplain of the Masonic order in South Australia. Later, coming to California, he was for a time rector at Sonoma, and of St. John's Church, San Francisco, before his longer duty in Mill Valley.

A learned man, a scholar in the old sense, a reading theologian, an acute but most kindly judge of men, books and affairs, a gentle companion with a wholesome loud laugh, who could hate nothing but what was cruel or false, Howitt lived thirty years in Marin County. He gathered a working library, four thousand volumes or more, carefully chosen, frugally bought, and by his will left the bulk of it for students to use coming after; but his greatest gathering was of friends, the young especially whom he loved, and on whom he had a lasting influence. He kept all his friendship in repair. "Tell me more about your children," said one of his last letters. "I delight in their sayings." It was no dull compliment.

Once he praised that description by Chaucer, another man who liked his fellows, of the poor parson of a town. Its ending might be his own monument, as it was truly his ambition:

"—Christ, His lore and His apostles twelve,

He taught and first he followed it himself."

Comity Council Report on Status Community Churches

A special committee of the Comity Council of Northern California, consisting of Rev. Messrs. Rathbone, Flegal and Weigle, reported recently on the question of the status of the Community Church as follows:

This committee recognizes the increase of community interests in religion and the expression of that interest by the formation of various types of what are termed Community Churches. We believe that this community interest in religion should be utilized by the organized churches through closer comity and co-operation and their agreement upon the use of the name Community Church within certain limitations, to-wit:

1. We desire to be again put on record that we are opposed to the use of the name Community Church as indicating a new organization of an undenominational or unsectarian character. It should be used only in connection with the denominational name of the church using it.

2. It is our judgment that the name Community Church should not be used by any church before submitting its intention to the Comity Council, for its consideration and judgment.

3. We believe that the name Community Church should be used, as a rule, only in the case where there is but one church in the community.

4. We request that in order to promote comity and co-operation those churches that are now using the name Community Church

submit the matter of the continued use of the name to the consideration and judgment of the Council of Comity.

5. We believe that in every case where the name Community Church is used it should be constantly and conscientiously kept in mind that the integrity and privileges of those denominations not represented in the church functioning as a Community Church should be strictly represented and preserved in accordance with the principles to be adopted by the Comity Council defining the status and functions of the Community Church.

Each denomination is requested to submit to next meeting a report of all cases where its churches are now using the term Community Church.

It was voted that the above rules be published in all denominational papers of the district. Reports with regard to present use of term by churches was made special order of business for next meeting, each denomination to make such a report.

A Convocation Correction

The secretary of the Convocation of Oakland wishes to correct an error in his report appearing in the last issue of *The Pacific Churchman*, and called to his attention by F. M. Lee. The secretary reported that Mr. Lee said, in his statement of finances to the Convocation, that only 1 per cent of the missionary money raised in California is used for foreign missions. The correction reads: "We contribute to Chinese missions about 1 per cent of our total receipts."

Canadians Take Bold Lead in Forwarding Church Unity

The following editorial from "The Churchman," commending the splendid leadership of our Canadian brethren in forwarding the cause of Church unity, as suggested by the Lambeth Conference, is most timely and appropriate. Let our western voice second the good wishes of the editor of "The Churchman." "We wish our friends in Canada God-speed in their venture of faith."

"A piece of news has recently come to us through the Montreal 'Gazette.' The marked clipping from the Canadian paper announces that five Anglican clergymen and five Presbyterians, men of light and leading in their communions, after reading Lambeth on re-union, were smitten with remorse for inactivity and proposed to treat the pious pleadings of Lambeth for church unity not as a counsel of perfection but as a practical suggestion. Consequently they have proposed to the Bishop of Montreal and the Presbytery of Montreal and the Presbytery of New York that authority be obtained from the national body of each of the churches to ordain at once the five petitioning ministers of the other church, it being specified in each ordination that 'herein there is no repudiation of, or reflection on, their past ministry.'

"This action is not so precipitate as it sounds. Since Lambeth met, two years ago, the problem of church unity has had a history in Canada. In this respect Canada differs from the United States. Church unity has slumbered among us. Lambeth never caused a ripple upon the smooth surface of our institutional life other than to produce at the time of the returning bishops some exuberant prophecies and sermons. There the matter has rested. The Montreal 'Gazette' gives the following history of efforts in Canada to interpret Lambeth:

"It will be remembered that deep interest was aroused locally by the pronouncement of the Lambeth Conference of Bishops of the Church of England on this subject of reunion of Christendom. Its sympathetic tone was responded to in many quarters, and placed the whole movement upon a higher basis. The Presbyterians of Montreal took action at once and their Presbytery requested the Bishop of Montreal to convene a conference of delegates from both churches. A joint committee was appointed and worked together for a year, with wonderful agreement and progress, the outcome being what was known as the Montreal Conference resolutions. Chief among these was a proposal suggested by the Lambeth Conference that, for the time being, until full union should be consummated, there should be, under due safeguards, a mutual and reciprocal ordaining or commissioning of clergy in either church to minister in the other, while for the present retaining their ordinary positions in their own churches. These resolutions were at once submitted to the Montreal Presbytery, which unanimously approved them, and later to the General Assembly, which also endorsed them. They were later reported to the General Synod of the Anglican Church, which, while not accepting them as they stood, passed a strong resolution for immediate conference with the other churches on this subject of reunion."

"We wish our friends in Canada God-speed in their venture of faith."

Program of the Fourth Annual Summer Vacation Conference of the Episcopal Church, State of California, at Asilomar, July 21-26

PROGRAM

Conference Theme: "Learn in order to lead."

Conference Text: "Study to show thyself approved unto God, a workman that needeth not to be ashamed." II. Timothy 2:15.

The Faculty

Rt. Rev. W. Bertrand Stevens, D. D., Bishop Coadjutor of Los Angeles. Special addresses.

Miss Emily C. Tillotson, Educational Secretary Woman's Auxiliary, National Office.

Miss Frances H. Withers, Secretary National Department of Religious Education.

Rev. William E. Gardner, D. D., Executive Secretary National Department of Religious Education.

Rev. Charles N. Lathrop, Executive Secretary National Department of Christian Social Service.

Rev. A. W. N. Porter, Ph. D., Rector Trinity Church, San Jose, California.

Rev. Charles W. Baker, Missionary to the Klamath Indians, Orleans, California.

Rev. Charles B. Scovil, Executive Secretary Board of Christian Education, Diocese of Los Angeles.

John D. Alexander, Field Secretary Brotherhood of St. Andrew.

Rev. Lloyd B. Thomas, Dean, Rector Trinity Church, Oakland.

The Conference Committee

Rev. Lloyd B. Thomas, Dean

Deaconess Anita Hodgkin

Rev. Britton D. Weigle

Mrs. Harriet G. Holmes

Representing the Diocese of Los Angeles

Rev. Franklin U. Bugbee

Rev. Edwin S. Lane

Representing the Diocese of Sacramento

Mrs. Wm. C. Keig

Mr. Herbert S. Corlett

Representing the District of San Joaquin

Rev. F. D. Graves

Mr. Haydn Arrowsmith

COURSES OF STUDY

I. Bible Study, 9:00 a. m. to 9:40 a. m.

1. "Great Psalms in Relation to Health and Happiness." Rev. A. W. N. Porter, Ph.D.

1. Introduction, "The God We Forget."

Psalm 10, "God is not in all his thoughts."

2. "Finding the Sunshine."

Psalm 16, "In Thy presence is the fullness of joy."

3. "The Shepherd God."

Psalm 23, "The Lord is my Shepherd, I shall not want."

4. "The Secret Place of the Most High."

Psalm 91, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

5. "The Sunlit Summits."

Psalm 121, "I will lift up mine eyes unto the hills."

2. "The Gospel According to St. Luke." Rev. Charles W. Baker.

1. The Book and the Author. Chapter 1, v. 1-4.

2. The Gospel of the Infancy. Chapter 1, v. 5-11.

3. The Ministry, Mainly in Galilee. Chapter 3, 4, v. 50.

4. The Journeyings Towards Jerusalem. Chapter 9, v. 51; 19, v. 28.

5. Holy Week, the Passion and Resurrection. Chapter 19, v. 29; 24.

II. The Church at Work, 9:40 a. m. to 10:30 a. m.

3. "The Task of the Church." Miss Emily C. Tillotson. Textbook, "The Task of the Church."

1. The Mission of the Church and Her Responsibility.

2. The Task of the Church in Missions and Church Extension.

3. Stewardship.

4. Organization.

5. The Sources of Power in the Church for the Accomplishment of Her Task.

With these general subjects will go methods of leading discussion groups, and the subject matter will be used as illustration. The emphasis will be laid on method rather than on the content of the book.

4. "The Church School Service League." Miss Frances H. Withers. Textbook, "In the Service of the King," by Miss Withers.

This course will be a demonstration of a Christian Nurture

School, its Sunday and weekday sessions. It will show how both are necessary and how they are related, how children are trained in stewardship to a realization of their responsibility in furthering Christ's Kingdom. Certain periods will be devoted to organization, developing the five-fold aim of the C. S. S. L. program making. A period will be given to discussion as to how to develop leaders and leadership. Time will be spent upon mission study, Christmas box work and other phases of the C. S. S. L.

III. The Opportunity of the Churchman, 10:20 a. m. to 11:00 a. m.

5. "The Educational Opportunity of the Churchman," Rev. Wm. E. Gardner, D. D. Textbook, "The Educational Opportunity of the Churchman."

Aim: "To assist individuals to find an effective place in the educational work of the parish."

1. Four Principles of Educational Strategy.
2. Religion in the Home.
3. The Expansion of the Church School.
4. A Common Program for Educational Advance in the Parish.
5. Securing and Training Leaders.

6. "The Social Opportunity of the Churchman." Rev. Chas. N. Lathrop. Textbook, "The Social Opportunity of the Churchman," Lathrop and Gilbert.

This course is intended to train leaders for discussion groups in Social Service. The first lecture will present the suggestions necessary to carry on a discussion group. The rest of the course will be a practical illustration by resolving the class itself into a discussion group. Half the time will be given to a discussion, the other half to criticism and consideration of the points brought out in the discussion group itself.

IV. Personal Contacts in Church Work, 11:00 a. m. to 11:40 a. m.

7. "The Young People's Fellowship." Rev. Chas. B. Scovill.

1. "The Fellowship and Myself."
2. "The Fellowship and My Parish."
3. "The Fellowship and My College."
4. "The Fellowship and My Community."
5. "The Fellowship and My Country."

8. "Personal Work With Men and Boys." Mr. John D. Alexander.

1. Having an Objective.
2. A Program for Boys.
3. A Program for Men.
4. The How of Prayer.
5. The How of Service.

Everyone registered at the conference is expected to enroll for one or the other course for each hour, and to attend that class throughout the conference. These classes are to be conducted so far as possible by the "discussion method" and members are encouraged to ask questions pertaining to the topic immediately at hand. The leader must, of course, exercise his judgment in limiting general discussion, so that the ground of the course may be covered.

DEVOTIONAL SERVICES

Celebration of the Holy Communion, 7:00 a. m. daily

Morning Meditations, 8:30 a. m. to 8:50 a. m. Leader, Rev. Lloyd B. Thomas. Textbook, "The Meaning of Service," by Rev. H. E. Fosdick

1. The Abundant Life.
2. Self-denial.
3. Co-operation.
4. The Great Obstacle.
5. Victorious Personality.

Evening Inspirational Addresses, July 24, 25, 26 at 8:00 p. m. Speaker, the Rt. Rev. Bertrand Stevens, Bishop Coadjutor of Los Angeles. Subject, "The New-old-Gospel."

1. The Disease.
2. The Remedy.
3. The Future.

WEEK-END CONFERENCE FOR MEN

Mr. Alexander is planning a conference for Saturday, July 22, afternoon and evening, for men who can attend only for the week-end.

A MASQUE OF CHRISTIAN AMERICANIZATION

Wednesday afternoon, July 26, a masque entitled "Of One Blood" will be presented by the members of the Conference, under the direction of the author, the Rev. F. D. Graves of Reedley, California.

On Sunday, July 23, there will be a celebration of the Holy Communion at 8:00 a. m. The 11:00 a. m. service will be under

the direction of the Episcopal Church Conference. The evening service will be under the direction of the Baptist Summer Assembly.

BOARD AND LODGING RATES AT ASILOMAR FOR CONFERENCE MEMBERS

	For the seven-day period	Less than conference period per day
Tenthouse—		
Two in room, each.....	\$14.00	\$2.25
One in room.....	17.50	2.75
Houses Nos. 6 and 7—		
Two in room, each.....	15.75	2.50
One in room.....	19.25	3.00
Guest Inn—		
Two in room, each.....	17.50	2.75
One in room.....	21.25	3.25
Visitors' Lodge—		
Two in room, each.....	21.00	3.50
One in room.....	26.25	4.00

Children—Six to twelve years, two-thirds rate; two to six years, one-half rates; under two years, \$2.00 per week.

Conference fee, \$3.50; per day, 75c.

Register early; room preference in order of registration. Send application for rooms, with fee, to Rev. Lloyd B. Thomas, 521 Twenty-ninth street, Oakland, California.

Deaconess Hodgkin's Summer Work in Our Rural Districts

Summer missionary work in country towns by those who are released from religious training schools for the summer vacation is no new idea. But it is a distinctly new adventure for Deaconess Hodgkin and students from the School for Christian Service to pack themselves into a Chevrolet laden with camping equipment and other paraphernalia and to go a-journing on missionary work into the rural parts of this Diocese.

Following up plans developed during the winter, the deaconess is now engaged, with Miss Erixene Ruckman, a student from the school, in going from one small town to another for the purpose of introducing better work in religious education. In each place selected a stop is made of from a few days to two weeks, a Daily Vacation Bible School is conducted for the children, special meetings held for young people, and a class or other activities provided for adults. The deaconess is sending back most interesting accounts of the adventure and Church people will enjoy sharing the following excerpts telling about what has been done in King City and Parkfield.

On Monday, May 29, the Vacation Bible School was begun in King City. The deaconess writes: "A little before 3:10 p. m. ten children had gathered and they certainly were an interested lot of youngsters. There was no need of any craft work except coloring of Bible pictures, for the singing of hymns and songs and story-telling and memorizing of Bible verses held them with such interest that they begged Miss Ruckman to let them come next day even though it was a holiday. One small youngster said, 'We can come earlier. Can't we come at 2:15?'"

Then, two days later came this note: "In the evening nine boys and girls came to the rectory. We told them of the Young People's Fellowship, and of what such an organization might mean to them and we heard afterwards that they wanted some one to come down in the fall and get them organized."

After a week spent at King City, Deaconess Hodgkin and Miss Ruckman shifted their labors to Parkfield and began by conducting the Sunday service there. "There must have been thirty adults and children at the service. Three young mothers were there with their babies, and occasionally some one walked out to hush a crying child, but things like this don't make any difference. One felt that the people were there because there was a real hunger in their hearts for some help, and we had a most hearty service. During the singing of the hymn before the sermon I dismissed the older children so that they could go out with Miss Ruckman and have a story hour which they all very much enjoyed and each child promised to come back the next day."

The next day it was possible to make arrangements with the teachers at the little public school that all the thirty-two children should be excused an hour or so and go over to the church for the Vacation Bible School. They were excused in three groups of different ages. The deaconess writes: "Miss Ruckman told them something of the four portraits of Jesus, as found in the Gospels. She could not get any response to questions and, to tell the truth, I doubt if many knew enough to answer the simplest questions. They are going to practice a little play called 'The Clinic of a Missionary Society,' which will be given as part of the closing exercises on Thursday. It took a little while to get them to be willing to accept any parts, but finally everyone wanted to be in it, and the

boys said that since there were so many girls' parts, they would fix up parts for themselves. The 1:30 group were not at all satisfied with the shortness of their period in the church and insisted upon staying during the regular recess period. As for the little ones, it was great to see their eagerness when stories were being told to them. One almost felt that for the first time they had heard of David and his adventures. If any passerby had looked in about 3:00 o'clock and seen those ten eager children sitting on the floor and coloring pictures, they surely would have wondered. Two mothers came in and told us how their children had informed all the family of what they had learned on Sunday."

The next day they received just such a surprise visit. "In the afternoon, while Miss Ruckman had the children all busy in the church, Mr. Ford of Paso Robles and Mr. Beylard of San Mateo came along and were surprised to find the church open and more surprised to see what was going on. I had quite a long talk with Mr. Beylard and told him of what we were doing and showed him how we lived in the tent back of the church. He seemed much interested and said it was fine."

On Thursday, two days later, this rapid-fire school had its closing exercises, and we read: "Today was quite an eventful day for in the afternoon all the school children, the three teachers and some of the parents came to hear the younger children sing the songs they had learned and see nine of the older ones take part in the little play, 'The Clinic of a Missionary Society.' Considering that there had been no rehearsal of the whole group together, it was very well done. I made the announcements and then spoke for a few minutes on 'Service.' We ended by singing 'America.'"

It seems a great pity to leave out of this article all the deaconess' accounts of her many interesting visits and talks with the Church people scattered over these country places, but there is no room for all these little stories. If only they could be included they would give lots of local color, besides showing how such a summer missionary is drawn intimately into touch with the deeper side of people's lives, and how very worth-while are these splendid fellow Church members of ours who live in the country sections.

Not the least interesting feature of the deaconess' journal is the incidental picture given of the fine work being done by the Rev. C. L. Thackeray among these towns. On the Saturday on which the missionary party arrived at King City they found the rector with complications on his hands. "Mr. Thackeray's automobile was out of order and he had to go that evening to attend a dance at Jolon. Jolon is about twenty-two miles away, and during supper he received a call from the garage that he could not get his car before Monday as the parts could not be found. There was much discussion and finally the car was promised for 5:30 Sunday morning. Mr. Thackeray told me that I would have to take the whole service in the morning at King City and at Lockwood in the afternoon, as he had to go to Parkfield for a funeral service." Just how the rector reached Jolon is not quite clear, but whether he used his own or another automobile, the account goes on the next day, "The middle of last night I woke up and thought to myself that Mr. Thackeray must have decided not to bring his auto into the yard, for I knew he meant to be home by 1:00, and here it was 2:00 o'clock. I dropped off to sleep again and then awoke, hearing a car come past our tent. Three o'clock, and I knew he had planned to start off again at 5:30. It was actually 6:00 when he set off for Parkfield, and I could not help but think of how few men would work as he does, and in such a cheerful way. We heard afterwards that he had to stay at Jolon because he was sure there were boot-leggers around and he meant to catch them. He did catch two and got the sheriff to take the whiskey from them. Then he made a speech to the assembled crowd and was wildly cheered by all the men and boys. It is not an easy thing to do and few would have known how to set about it and carry it off so well. It was 9:00 o'clock Sunday night before he returned, very tired, for his automobile had broken down again and he had to leave it at San Miguel and borrow one to go to Parkfield, which he had reached nearly half an hour late. But he had phoned and the people who had come for the funeral had understood that delays do happen."

In another part of the journal, Deaconess Hodgkin gives a graphic account of an outdoor funeral service held one day by Mr. Thackeray and attended by over two hundred people. After a description of the service and the sermon she says, "Mr. Thackeray says that in these little places where the people can so seldom come together one must give them all the help possible, and that an address is as necessary as any other part of the service. Again I was impressed with the great help that Mr. Thackeray is bringing to this part of the State. One could see how respected and loved he is, and what a wonderful influence he has."

As this summer missionary tour is only half over we can look forward to another installment of this interesting journal, and hope some of it may also appear in the columns of The Pacific Churchman.

—H. M.

Successful Religious Education Conference At Chicago

Every State in the Union except Vermont, New Hampshire and South Dakota was represented at the Third Annual Conference of Diocesan Educational Leaders held at St. Timothy's Church, Chicago, May 30, 31 and June 1. Eighty-five diocesan representatives were present, ten attended from the New York office and there were visitors making a total registration of 125. The conference, which was called by the Department of Religious Education, was the largest and most successful that has yet been held. For three days the members discussed educational matters and many points were made clear and matters of policy determined.

At the opening session the Rev. William E. Gardner, D. D., executive secretary of the Department of Religious Education, was elected chairman; the Rev. C. S. Lewis of New Jersey, vice-chairman; and the Rev. John W. Suter, Jr., of the Diocese of Massachusetts, secretary.

Previous to the conference the subjects to be discussed were determined and were assigned to certain men who prepared "briefs" and resolutions. The form of procedure was for the preparer of the brief to present his subject. This was generally discussed and action taken on the resolutions. This enabled the conference to sit as a committee as a whole most of the time and to pass judgment on a great amount of business. This was successfully carried on through the able handling of an efficient committee on the dispatch of business, of which Rev. C. B. Ackley of New York City was chairman.

In his opening address Dr. Gardner suggested that whereas the slogan for the conference last year was "Speed Up," the slogan for this year ought to be "Line Up," going on to point out that in this he did not mean so much uniformity as unity. He stated that there were two great enterprises before this conference: First, the training of leaders; and, second, the passing of the Christain faith to the next generation.

Among the subjects arousing special interest and debate were: The Young People's Movement, the Church School Service League, the Weekday Church Schools, Provincial Organization, and Relations with the International Sunday School Council.

Of vital interest was the brief concerning the Young People's Movement. Reports indicated that this movement is making strides in practically every diocese of the Church. The conference voted that the movement should be kept in harmony with the Church and that the activities be closely related to the life of the parish and of the diocese. It urged the formation of a national commission to take up the training of leaders and the interchange of ideas and also suggested the future appointment of a secretary to take charge of this work.

Closely related to this discussion was that on the Church School Service League because many present wished to make the Young People's Societies the last cycle of the league. This was finally voted against. In presenting the present status of the league, Miss Withers admitted that it is a program and not an organization though she maintains it may be a program plus organization. The first statement is a great relief to many who have been concerned over the progress of the league. It was voted that hereafter the league should develop its work as a program for training the members of the Church School in Christian character through expression in service and not as an organization distinct from the Church School.

An illuminating account of the progress of weekday instruction and of the schools involved came out in the discussion of the brief on that subject. Reports showed that eighteen dioceses have weekday instruction and many others are eager to take it up. A new form of instruction was suggested in a report for reaching isolated families by instruction through the mails. During this part of the program the Rev. R. A. Hiltz of the General Board of Religious Education of the Church in Canada told of the wonderful organization of the Department of the Church by Post which

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reaches each week 17,000 boys and girls. The report suggested that our Church organize a department of that kind.

The report of the Committee on Provincial Organization was discussed at considerable length. The chief point of contention arose over a method of making possible provincial integrity by adequate financing. The committee reported a plan providing for the division at each diocesan headquarters of Nation-Wide Campaign contributions into three budgets—for diocese, province and general Church. It was found impossible to come to any satisfactory agreement so the matter was referred to a committee to present to the Presiding Bishop and Council. Toward the end of the session an additional form of organization was determined upon when a "Committee of the Field" made up of one representative from each province and two members at large were elected. To this committee many matters of uncompleted business were referred.

The report on the relation of our Department with the International Sunday School Association aroused the keenest interest and most spirited debate. Dr. Bradner, the chairman of the committee, made an inspiring presentation of the report, showing the wonderful opportunity for our Church to make a strong contribution toward the development of the Religious Educational Program of America by co-operating closely with the International Council. He showed how the new program for Weekday Church Schools was being developed along the interdenominational approach and co-operation with the public school authorities, and that if our Church held aloof it would leave the whole program to be represented by the other united Protestant churches. As the representative of the department on the International Executive Board he testified to the splendid work of that body. A number of speeches were made commending the adoption of the resolutions proposed in the report. The Rev. B. D. Weigle reported as secretary of the recent Conference of the Province of the Pacific, that the conference had unanimously adopted the proposed resolutions. There were, however, a few who voiced their fears that our Church might compromise her doctrinal position by the adoption of the proposed resolutions. The matter was sent back to a committee which reworded the resolutions in such form that they secured the unanimous adoption of the conference.

Bishop Anderson gave a warm word of welcome to the conference. The greatest praise is due to the rector of St. Timothy's Parish and his staff of workers, for the efficient accommodations and the heartiest spirit of hospitality which they have to all the members of the conference.

The conference was marked by a high note of inspiring vision of the new program of religious education for America, by a practical interpretation of many problems, and by the larger outlook on the whole task of religious education as one that belongs to the United Christian Churches of America.

The Church and the Labor Movement

The following extract is taken from the paper read at the recent Church Congress by the Rev. Norman B. Nash:

"The labor movement, chiefly due to labor's desire to regain an economic security which the modern industrial system had destroyed, demands that security through continuous employment. Against that demand stand the facts of unemployment and underemployment. These are obvious in times of depression, but are less generally recognized as a constant reality in industry. The industrial engineers are attacking the problem as one of economic waste, and the conservatives are alarmed by it as productive of social unrest. But the Church is concerned with it because of the demoralizing effect of insecurity on the worker and his family. Whether on the job or irregularly employed or jobless, the worker's insecurity imperils his morale, undermines his self-respect, and threatens his home. The worker's insecurity also baffles the Church in her attempt to minister to labor, for she can not hold the nomadic worker, and the laborer who is absorbed in the struggle for security is alienated from the Church of the well-secured. His union is his church.

"Labor is clearly coming to political power, very likely to political control. The Church must clear her vision and free her hands from dependence on the well-secured, to minister to labor, not in order that the Church may assure her own future but because labor needs and will need the Christian gospel of brotherhood beyond class. Under the new order as under the old, the Church's task will be to minister to the unfortunate in the name of the compassionate Christ, and to measure the existing order by the standard of the gospel. Meanwhile the ministry of the Church to labor halts because the Church of Him Who had not where to lay His head seeks to retain economic security by tolerating a social order which denies that security to millions of His brethren."

Diocese of Olympia

An Auxiliary Meeting Whose Keynote Was Unity

It is an axiom of the Woman's Auxiliary in the Diocese of Olympia that "We always have a good time in Kent." The program for our thirtieth annual meeting, May 23-24, 1922, was a most business-like one and we had anticipated a diligent and helpful convention, but the rule held and it proved to be also a delightful occasion. Kent in Maytime is beautiful, to begin with; it was our first gathering in the new church and parish house and we all shared in the pride and joy Mr. Arney's flock feel in the attainment of their desire and labor of love; a meeting of the deaneries of the Diocese of Kent coincided with our own and gave us closer contact than usual with our presidents ex-officio; and in the convention itself we had the inspiration of a full attendance.

The reports showed advance along all lines. Conspicuous among these is the remarkable Christian Social Service work emanating from Trinity, Seattle, and the Weekday Morning Bible Classes radiating from Trinity Church, Hoquiam. St. Peter's Japanese Mission, in Seattle, under Rev. Mr. Shoji, with his sister's remarkable help, reported vigorous growth, and the secretary of St. Peter's Auxiliary modestly reported ten new leaders in educational work, who have had normal training as Church School teachers. Financial reports, box work and educational summaries all show new growth and even more of promise. Yet it was not these things alone that made the quality of this annual meeting remarkable.

Conventions have as much personality as people. This convention began with the blessed sense of the Ascension season when every year the Great Commission seems to be newly given. Bishop Keator's sermon sounded that note in clarion tones. The first address of the meeting was made by Miss Ellen H. Maynard, and she added an item to the long lists of the diocesan indebtedness to her when she called attention to the request of the Continuation Committee of the Commission on Faith and Order for an Octave of Prayer for Unity beginning on May 28 and continuing through Whitsunday. This was the opening note. The last item on our program was a discussion of Auxiliary problems led by Mrs. Ware, wife of Rev. George C. Ware of Hoquiam. Her theme and burning wish was closer fellowship with Christians of other churches, and the discussion centered around the practical ways of accomplishing this. The value of the Summer Conferences was emphasized in this connection and plans were made for a really good representation of Auxiliary women at Seabeck, Washington, this summer. This is an interdenominational conference. With this thought the meeting began and ended, and it is worthy of comment that in the interval, when the election of delegates to the Triennial was before the house, five women withdrew their names and nominated some one else, each saying in substance, "She will represent the Auxiliary in the Diocese better than I, and bring home as much or more; and I have been to a Triennial." Yet, we all want to go to Portland!

It really seemed as if the convention, with its members, had the sign-manual of our discipleship—"That ye love one another."

Delegates elected to the Triennial: Mrs. Thomas W. Kydd, president of Diocesan Auxiliary; Mrs. Robert Wilson, corresponding secretary; Mrs. George C. Ware, second vice-president; Mrs. N. B. Coffman, treasurer United Thank Offering; Mrs. Attilla Norman, educational secretary. —H. D. NORMAN.

Thirtieth Anniversary of St. Andrew's Parish, Tacoma, Washington

St. Andrew's Parish celebrated the thirtieth anniversary in the present church building Sunday, June 18, with special services in commemoration of the day. Bishop Lemuel H. Wells (retired), who founded St. Andrew's as a mission when he was the rector of Trinity Church, preached the anniversary sermon and Rev. F. T. Webb, D. D., who for seventeen years was in charge of the parish and is now rector-emeritus, assisted the present rector, Rev. T. R. Alleeson, in the service. Many interesting facts and incidents connected with the early days of the parish were told in an historical review, read by Mr. George P. Jacobs, for many years the senior warden, and connected with St. Andrew's from the time it was started. The little church was crowded to the doors, many former parishioners and friends being present. It was a most happy occasion in every respect, made more so by the presence of Bishop Wells, who is much beloved by all his old as well as newer friends; and also because the deeds for new lots, recently purchased, a mile west of the present site, were laid on the altar. Before long a new and larger church will be built upon them. —R. S. M.

Fitting Memorial to James Whitcomb Riley

(From "St. Andrew's Cross")

The people of Indianapolis have erected to the memory of James Whitcomb Riley a hospital for the care of crippled children. This is a well-chosen memorial to the poet whose finest verse was inspired by the joy of childhood, and who also by innumerable tender verses pleaded the cause of stricken children. When most readers have forgotten some of Riley's more intellectual lines, his sentimental rhymes depicting childhood, as well as the child characters that he made actual, will continue to touch and charm innumerable hearts and to win friends for helpless little ones.

The State of Indiana, according to Secretary Davis of the Department of Labor, is leading in the effort to aid crippled children. One can imagine the satisfaction this would have been to the beloved Hoosier poet. All who love children and all who love this children's poet will rejoice in the hospital memorial that we knew would have delighted the honored man's generous heart. It is a tangible interpretation of his inspired verses.

We recall a pertinent sketch by one of the cartoonists of the day published at the time of Mr. Riley's death, and which portrayed the poet vanishing at the head of a staircase, while in the hallway below an assemblage of crippled and heart-hungry children were pathetically waving, "Good night, Mr. Riley, Goodnight." In the hospital at Indianapolis these wards of the world's kindness will be saying, "Good morning."

An Ecclesiastical Dodo Discovered in Alabama

The following vivid account of the recent ecclesiastical trial of the Rev. Dr. Wilkinson has been written by the Rev. Louis Tucker, and speaks for itself.

"The Church trial on questions of doctrine and discipline is as extinct as the dodo. Trials on questions of morals there must always be, for no class of men is perfect; but trials on doctrine and discipline died twenty years ago in the Church. It was found simpler to settle such matters by personal interview; with, perhaps, a consultation by letter of well known canonists as to interpretation of the law.

"Thus when a real live ecclesiastical trial on a question of discipline suddenly appeared in Alabama, the emotions of the General Church were like those of a man who met a mastodon or a megatherium in his backyard. The thing was extinct. It had no right to live. Still, since it was alive, the best thing seemed to catch it and see how it worked. The case is that of Dr. Wilkinson, rector of St. John's Church, Montgomery, who was brought to trial by Bishop Beckwith, for allowing a Jewish rabbi to speak in the parish house last winter. Dr. Wilkinson was acquitted.

"The last dodo is dead. Let us hope that the last ecclesiastical trial on discipline or doctrine is chronicled here."

A Hilarious Affair

The introductory chapter of the book entitled "The Spirit," which is now being studied by the Clerical Seminar contains the following statement: "A meeting of the members of the early Church was a hilarious affair." The writer thus expressed the spirit of the joy of fellowship and service that characterized the life of the early Church, as compared with the depressing caricatures of Church life as later found in repressive, Puritanical negotiations. The following extract from an account of the recent convention of the Diocese of Southern Ohio indicates that the secret of the early Church has been discovered. We gladly pass it on.

"What's going on?" said a traveling man to the clerk of the Main Hotel, Dayton, Ohio.

"Church convention," answered the very busy functionary, laconically.

"Gee!" said the drummer, "What kind?"

"Episcopalian."

"Well, I'll be blessed," said the traveling man.

No wonder he was surprised. Instead of the dull, staid dignity of former days, three hundred and fifty live men and women were at dinner and making the air resound with "Ohio! Ohio!" under the leadership of Rev. John Williamson, ex-army Chaplain, whose eloquent arm waving brought forth burst after burst of "joyful noise."

Our Intellectual Missionaries

Thank "The Congregationalist" for this little story. A woman on a Pacific steamer remarked that she was sure a certain group of passengers were missionaries, in fact she had "noticed that they wore the badge of an order in the Episcopal Church to which missionaries belong." These badges proved to be Phi Beta Kappa keys.

Bishop Williams on the Yellow Peril

The following extract from the recent convention address of Bishop Charles D. Williams, concerning the relationship of the Church to the coming struggle between the white and the yellow races, is of special interest to the Church people of the Pacific Coast where we face the problem in many intimate ways.

"Foreign missions today have become literally the article of a standing or falling western and Christian civilization. A bare outline of the inconvertible facts proves that fact. The yellow races outnumber the whites two or three times or more. For centuries now the only contacts have been through a diplomacy for the most part conscienceless and a commercialism wholly ruthless. The result of these contacts has been some bearing of the white man's burden, but far more merciless exploitation. In consequence there has been a growing resentment everywhere among the yellow peoples quickening into a positive and bitter hatred. The whole Oriental world is now in a turmoil of seething unrest—witness the conditions in India and Egypt and the whole Moslem world.

"The same bitter feeling pervades China and Japan. What has held back their inward fire from volcanic eruption? So far it has been the lack of ability, the inferiority of the Oriental world in knowledge and science. Now they are rapidly mastering and acquiring all our western knowledge, science and technical skill.

"Furthermore, the whole Oriental world was thrilled from one end to the other by Japan's victory over Russia. It proved that the yellow man could whip the white man in his own field. It gave promise for the future. That is the cloud that hangs on our eastern horizon and it is far larger than a man's hand. What does it portend? Nothing less, I believe, than the eventual destruction of white civilization before the inroads of the yellow peril, as the Roman Empire went down before the barbarian incursions, unless we meet the threat as Rome did not with the spiritual power of our religion.

"The multiplication of armaments, navies and armies, instruments of destruction, airplanes, lethal gases, etc., can only hasten and magnify the final cosmic catastrophe in which our present world order will go down into ruin, especially if our western and so-called Christian nations continue their inter-racial strife. If it is to be a Kilkenny cat fight, remember there are far more yellow cats than white.

"There is but one way out, one escape from that catastrophe and it is the way to which Christ pointed when He said, 'Go ye into all the world and disciple—not merely all people, but all nations.' One such foundation as the Rockefeller Foundation in China—one such school as St. John's University, Shanghai, or St. Paul's, Tokio—one hospital like Dr. Teussler's—aye, one small mission school or preaching station is a securer security for our world civilization than all the battleships we could launch, because it is the sole testimony which these Orientals ever see of a real disinterested service on the part of the white races—a thing otherwise unbelievable to them—because it leads to fellowship on the spiritual plane, the only plane on which fellowship can ever be realized—because it points forward towards that day when there shall be no longer Jew or Greek, Greek or barbarian, Roman or foreigner—aye, Chinese, Indian, Japanese, English or American, Occidental or Oriental, because all shall be one in Christ Jesus. Education and science applied not to human destruction but to human service, and above all, true religion—these are the only reliances for the maintenance of our world order today, for the progress of the race or the salvation of mankind.

Re-christianize the Church

(Bishop Jett at the Church Congress)

"Re-christianize the Church. Put the emasculated Christ, the clear-as-a-bell Son of God, on the throne again, and crown Him Lord of All. In the pulpit, in the Church School, in every organization where an attempt is made to speak to young people, Christ must be the outstanding personality. Christ through the perfect and unobscured picturing of great Christian artists, must be the absorbing theme. These artists must be clergymen and teachers whose convictions are so deep, whose love is so on fire, whose enthusiasm is so inflamed, whose devotion is so glorified by sacrifice, that those who listen will hear no note of doubt, feel no benumbing chill, suffer no paralysis of the tame, dispirited and flabby, and suspect no surrender of our Christian ideals to popular philosophies, to fascinating cults, or to shameless pessimism. The youth of the Church, hero-worshippers as they are, will then discover in Christ their hero, and fired with a new imagination will, with an unconquerable devotion, put themselves in service at the head of the hosts of God as they move toward the heights of a great moral and spiritual victory for themselves, for their homes, for their native land, and for the world."

Are Girls Always Fair? Questions Maude Royden in Her Latest Book "Sex and Common Sense"

Chivalry is not and ought not to be a masculine virtue. In fact, there is a decided lack of chivalry displayed by women toward the masculine sex. So points out Miss Maude A. Royden in her latest book, "Sex and Common Sense."

"It is quite common to be told of some girl who is an artist in flirtation 'that she is quite able to take care of herself,'" says Miss Royden. "This appears to mean that whoever suffers, she will not; and whatever is given she will not be the giver. She wants not only movies, ice cream or chocolates but all that goes with such things, the demonstration of her triumphant charm which evokes such offerings."

Of course, in all of this, Miss Royden adds, there is no harm. "People who like each other like to please each other, to give pleasure and to enjoy it together," she continues. "But there is something beyond this point which is not harmless but detestable. A girl will sometimes deliberately play on a man as a pianist plays on his instrument. She herself protected not by virtue but by frigidity affirms that she 'can take care of herself.' The dishonesty of the business never strikes her. I do not suggest that it would be more creditable if she did 'pay.' It would be no more so than Herod's payment of John the Baptist's head. The women who pride themselves on their superior moral strength in regard to sex rarely feel bound to show any chivalry toward the weak."

Miss Royden believes that boys and girls, men and women, should get to know each other much better than in the past in co-education, "in real co-education not the sham that is practiced in some universities and colleges," she concludes. "I think the whole idea that boys and girls must not touch each other introduces an artificial atmosphere. I am all for liberty. I see the risks and I want to take them. I know there will be 'disasters' and I think them much less disastrous than those attending the old method of restraint; that in these days when so much greater liberty is accorded to boys and girls than was given in the past the friends of liberty should insist with obstinacy on the need for knowledge."

Miss Royden is the founder, with Dr. Percy Dearmer, of the Fellowship Services in London. She was the guest of the Y. W. C. A. here this spring.

A Nation-wide Mission Sunday

(From "The Southern Churchman")

What seems to us to be a very helpful plan has prevailed in a suburban community of one of our large cities for several years. On the first Sunday in June all of the Protestant churches combine for special services in the interest of missions. At the morning service each church gives special attention to this subject and uses its offering for missionary purposes. In the afternoon the churches combine for a mass meeting with a special speaker, at which time the mission fields are discussed from a Christian and not merely a denominational point of view.

This practice would have a double advantage if it could be a really nation-wide event. It would focus the attention of the church-going public upon missions, and it would offer a subject and an occasion on which real Christian co-operation could be stressed.

In many of the mission fields a policy of dividing the territory and leaving it to be developed by some one church which is on the spot and prepared to do the work effectively. Perhaps a consideration of such a situation in a foreign mission field would lead to a better spirit of co-operation here at home and less overlapping with its consequent duplication of effort. Surely the spreading of the gospel message in heathen countries is one thing wherein we can all get together for mutual help and inspiration.

The Need of Religious Journalism

(By Rev. Albert E. Bentley)

"I say without danger of contradiction that the glaring evil of much of the secular magazines of today makes the religious paper a necessity in every home. The poison of evil in the printed page must have its antidote in the inspiration of the good. Intelligent churchmanship is absolutely impossible without the regular weekly visits of some religious periodical which by broad vision and a progressive policy has established itself as one of the leaders of modern thought."

"With all its superb enterprise and splendid development, the secular press does not fully meet the needs of Christian people. The work of the Church needs to be presented in a fuller and more masterful way than the secular press has presented, or can

present it. The problems and events of the Kingdom of God demand treatment by men specially endowed and trained for such work."

"There never was an age of the world when so many questions intimately linked in with the progress of God's Kingdom were crowding to the front as now—questions that are to be grasped by nothing less than a unique combination of intellectual fibre, moral appreciation and spiritual intuition, which is the same as to say that there never has been a time when so broad, so inviting, so imperative a field was open to the occupancy of journalism that is alive with the spirit of the Holy God. Such journalism is a vital need of the hour, and who shall say it is not here at our very door?"

What Are Our Young People Seeking?

(By Rev. Bernard I. Bell, D. D.)

Our younger people everywhere, and particularly our more intelligent and informed young people, are inquiring why, after all, they should be expected to remain chaste and honest and truthful and self-sacrificing. They are not particularly ignorant, for the most part, as to the content of morals. They are demanding something fundamental. They are asking for a rationale of morals. And, it might as well be confessed, they are finding considerable difficulty in finding one. The inner significance of the revolt, real and not merely apparent, of our youth against established moral regulations, lies in their inability to discover any sane reason for obeying them.

That sounds insane to many older people. "Tut," we exclaim, "things have come to a pretty pass when our children coming to maturity do not recognize that we are wiser than they, when they will no longer believe us when we tell them that these things are to be done and those things not to be done. Is the old authority of parents gone entirely?" The answer is that with older children of course it has. Children will obey their elders up to a certain period, but all modern educational methods teach them as they reach maturity to obey no one who can not convince them. That is right. That is what a good education ought to do. The typical collegian today—who sets the fashion ethically as well as in dress for his or her fellows of the same age in every walk of life—is taught to examine life fearlessly and to follow only that which persuades. Such a person naturally is amused when the elders say, "This you must do; that you must not do; and on our say so." Such a person says, "Show me why I must, or else I jolly well won't."

Before anyone will accept the ethical standards of any people he must have a hearty respect for those people and believe that their rules serve good and beautiful ends. The plain fact is that our younger people have little respect for our generation, which has messed up industrialism as it has, which produced the ghastly butchery of the past few years as its greatest achievement internationally, which has well-nigh killed off arts and letters in floods of photogravures and popular-priced magazines, which produces no leaders in any humanistic field, and which bids buoyant youth to emulate and, even more difficult, to admire the sombre stupidity and prissy-primness of contemporary commercial success. If the only authority for our ethics is us, we might as well say farewell to our children.

The only sane reason for being decent, honest, truthful and the rest is that by keeping under our bodies and refraining from exploiting our fellows, we liberate our possibilities for the spiritual life. Except as a preliminary for living close to God, our ethics is meaningless. Except for the spiritual life and the fact that we should make it impossible, it were entirely sensible to keep a mistress, provided we saw that she and we were healthy; sensible to indulge in all sorts of flirtage which did not result in physical embarrassments and deterioration; sensible to lie, to exploit, to luxuriate, to look after number one, as long as one kept out of legal difficulties; sensible to believe that it is only the law of nature that in free competition the fittest to survive should do so. Christian ethics are built upon the principles, first, that the chief end of man is to seek after God and to find Him, and second, that the physical life must be so disciplined as to free the soul for this chief activity.

Ours is for the most part an irreligious but moral generation. The fire of spiritual aspiration which led our fathers to originate and perpetuate certain moral ideas and ideals we have lost. The power which started the ethical wheels to going round has long since been turned off with most of us. We kept going, though, by a sort of moral inertia, until we hit a big bump. That bump was the war. The old ethical machine is not going now in business, in politics, in diplomacy or in individual life. We can not longer ask for the support of our ethics as a going concern. We must recreate the energizing fire, or else expect that a new and unchristian ethics will arise.

Notes from National Publicity Department

Periodical Club Hints

Clip this and put it where you will see it once in a while. This is a list of things which will always be found useful at the addresses given. Magazines and other good reading matter for Alaska: Rev. E. P. Zeigler, The Red Dragon, Cordova, Alaska; Rev. Grafton Burke, M. D., Fort Yukon, Alaska; Rev. B. W. Gaither, Eagle, Alaska; Rev. R. G. Tatum, Nenana. Send before the end of August.

The Foreign-born in the Parish

One of our clergy on the Pacific Coast told our field director, Dr. Emhardt: "I have not had time to attempt any Americanization work. Of course, we have a number of children of foreign parentage in our Church School and societies, and our people are friendly with the parents. Those unchurched seek me for ministrations, and our parish has been able to establish general good feeling toward the 'foreigner' in our community generally." "Why, this," was the reply, "is one of the best samples of Church Americanization I have seen." Thank God, hundreds of parishes all over the country are increasingly catching the vision and acting thus normally.—"The Spirit of Missions."

International Vestments

Apparently they just can't help being international in Honolulu in all they do and say. It crops out in their clothes. The Rev. Maitland Woods, headmaster of Iolani School, writes:

We priests were all in the vestry of St. Andrew's Cathedral, Honolulu, robing for the annual children's service. There were crowds of people in and around the building. The priest who jostled me was putting on a white stole embroidered with a green and gold that fairly screamed.

"Where on earth—" I began. "Yes," he replied, quickly, "I know, but it came from Hongkong, and the peacock means the all-seeing eye."

"Mine here," said a Japanese priest, "came from Shanghai, and it is wonderful."

The Rev. Canon Kong, a Chinese priest of great eastern dignity, remarked, "Mine is American."

I put my own on, and I noticed for the first time that it was a little faded, but I had worn it on Gallipoli and in Palestine.

Important Notice Regarding Near East Contributions

How much have our Church people given and pledged to the Near East Relief through all agencies since March 1? It is important to know at once. May we earnestly ask all our clergy to send immediately a postal giving the amount from their parish, so far as known, to the Church Advisory Committee to the Near East Relief, Thomas Burgess, acting secretary, 281 Fourth avenue, New York City.

Notes from the Church Book Shop, 1217 Sacramento Street, San Francisco

The Cathedral Press is printing a new edition of "What Everyone Should Know Before Coming to Confirmation," edited by Rev. Dr. Shinn, which will be ready August 1.

Orders for Christian Nurture material for the Church Schools should be sent in now so that it may come by freight and be ready for the opening of the schools early in September. Send orders to The Church Book Shop, 1217 Sacramento street, San Francisco.

Through a mistake of the publishers a large number of the old Hutchins Hymnal has been received. Selling at \$1.35, 10 per cent cash discount will be allowed on orders of ten or more received before August 15.

We have also the words only edition of this old hymnal and also of the Revised, at 50c.

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Success of General Convention at Portland, Oregon, September 6-23, Is Assured

The housing committee, of which C. N. Huggins is chairman, reports over 1500 reservations and an average of fifty a day are coming into the convention offices. Ample accommodation is available in inspected and recommended hotels. Moreover, the women's committee are arranging a large number of private homes where comfortable quarters can be had from \$1 a night up.

Under the leadership of Dr. H. C. Fixott, plans are being carefully worked out for club privileges for visitors who desire golf and other club hospitality. In conjunction with the women's auto committee, trips will be provided for all deputies over the 56 miles of the Columbia Highway. Another trip will be around the city, taking in the varied mountain peaks and wonderful vistas of the forest and stream.

W. F. Turner, president of the Spokane, Portland & Seattle Railroad Company, reports that his committee of experienced railroad men have supplied full details to every deputy. Moreover, from the diocesan offices a steady stream of bulletins has been sent out giving hotel rates and the special summer railroad fares. Through the Chamber of Commerce and the Tourist Bureau folders have been sent broadcast announcing the outdoor attractions of the Oregon country.

The Municipal Auditorium, which can accommodate the House of Bishops, the House of Deputies and the women's meetings, as well as provide luncheon space for 1000 people at a time, together with exhibition and conference halls, will be a hive of industry for nearly a month. In addition, the churches in Portland have most generously tendered their auditoriums, their Sunday School temples and their parish houses. The public library has placed at the disposal of the convention nine well-equipped lecture rooms and halls. The Labor Temple, within a stone's throw of the Auditorium, provides nine halls and large halls. In the experience of those knowing convention details, Portland is exceedingly fortunate in this ample provision.

From the moment our deputies arrive at the station, it is planned to have men and women to welcome them, to act as their guides and to see that they are taken to their hotels in the fleet of autos marked with a purple cross, the official badge of the convention. At the Auditorium, at the Multnomah Hotel, at the depot, and at the convention offices there will be at all times qualified information dispensers.

Carl Denton, one of the leading musical authorities in the West, is steadily training a large choir who will provide music at the great opening service. The different musical societies and glee clubs are co-operating in the most enthusiastic manner in order to make the musical side of the convention a striking feature.

The general chairman of the women's committees is Mrs. Wilson Johnston, and under her able direction, the following departments are being managed by experienced leaders: Reception, registration, information, services and meetings, housing, rest rooms, press and publicity, motor corps, study class, junior exhibits, sales, pages, badges, printing, checking.

All those who have made reservations can count upon comfortable and central quarters. Every one of the forty hotels that the committee have secured are within walking distance of the public auditorium and on car lines. Early application for those who have not yet made definite bookings is desired. At the same time, the rooms available in private homes are being added to in great numbers. In response to many inquiries, it may be stated that the Auditorium is on the same car line as the Union Station, the Multnomah Hotel, the diocesan offices and within a stone's throw of 60 per cent of the hotels listed.

Address all correspondence with regard to the General Convention to John W. Lethaby, executive secretary, 10 Ainsworth Building, Portland, Oregon.

For the women's committee and their allied activities, please address Mrs. Wilson Johnston, 9 Ainsworth Building, Portland, Oregon.

A Virile Message from Bishop "Bob" Paddock

While a young clergyman in New York, Bishop Paddock, known as "Bob" Paddock, earned a wide-spread reputation as a fearless champion of the poor and the oppressed and led the fight against the entrenched political machine of that city. Although compelled to go East to recuperate from a recent illness, he sent a letter to his people which rings with the spirit of a true Christian soldier. The following passage speaks for itself.

"You may be surprised to hear that I am in the East. I came on a few weeks ago to tell the Church on the Atlantic Coast of the worth-while things we are attempting in Eastern Oregon. Many Church people here mistakenly imagine that the West is made up of 'spiritual paupers' and that if there is to be any religion in the

West, the East will have to pay for it. It has been a real joy and satisfaction to me to assure our brethren in the East that, at any rate in Eastern Oregon, we are too self-respecting to take their money to pay for our Church or our clergyman. That we would not think of it any more than we would expect them to pay for our schoolteacher or our physician or for our bread and butter.

"First, I know you will be glad to hear that our insistence on self-support has won for us a great many admirers, who think us a fine example. Second, they have been greatly interested in our effort to stress the spirit of Christianity in simplicity, combined with great liberty, so that we might become one big family of believers and workers rather than an organization like a big business corporation. They commend strongly our effort to make the Church in Eastern Oregon like the Church in the Apostles' day—not only being willing but glad to adapt it to the special conditions of our small new towns. Third, they were glad to have me stress our emphasis on unity. I told them that we work to make our contribution to the religious life of the whole town and endeavor to bring all the churches together—that there may be a start toward unity in the community.

"We must be unselfish and willing to make great sacrifices and be exceedingly patient as we work and worship with other ministers and their people. We must ask only that we may have the privilege of helping them in the Master's service and so perhaps, eventually be the means of bringing in unity. Thus we shall do our part in fulfilling the Master's prayer that we may be one, in order that the world may be won.

"Because I am far off from you in body I am writing this report and this sermonette. It is about time for the annual visit for confirmation; the time when those who have come to see the reasonableness of the Master's religion, volunteer for service through His Church in order to help make the old world a better place to live in. Now will you see to it, for your part, that every man, woman and child who belongs to us—or is in the slightest degree interested in establishing the Kingdom of God on earth according to our understanding of it—reads this letter? I shall count on you, my fellow members, through prayer and effort to do all in your power to explain to others whom we long to have with us. Let me say this word to those who are still 'outside.' The whole world is in chaos—the principles for which we fought are in danger—will you not, with serious thought before God, ask yourself whether you ought not to join in the world-wide organization which the Master Himself founded, so as to do your part to make it what its founder meant it to be, and what thinking people (many of them still outside) believe it ought to be.

"I appeal especially to the 'man of the world' as we call him. I appeal to those who have thought the Church narrow, or conventional, or lacking in understanding of the times, to come in and we promise that your voice for constructive betterment will be welcomed and carry real weight. So we shall be the better able to make Eastern Oregon not only happier, but to extend good will amongst all men."

Community Outdoor Song Festival

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JUNE 30th, 1922

Assets	-	-	-	-	-	-	-	-	\$76,170,177.18
Deposits	-	-	-	-	-	-	-	-	72,470,177.18
Capital Actually Paid Up	-	-	-	-	-	-	-	-	1,000,000.00
Reserve and Contingent Funds	-	-	-	-	-	-	-	-	2,700,000.00
Employees' Pension Fund	-	-	-	-	-	-	-	-	385,984.61

A Dividend to Depositors of FOUR AND ONE-QUARTER (4 1/4) per cent per annum was declared for the six months ending June 30th, 1922.

Success of General Convention at Portland, Oregon, September 6-23, Is Assured

The housing committee, of which C. N. Huggins is chairman, reports over 1500 reservations and an average of fifty a day are coming into the convention offices. Ample accommodation is available in inspected and recommended hotels. Moreover, the women's committee are arranging a large number of private homes where comfortable quarters can be had from \$1 a night up.

Under the leadership of Dr. H. C. Fixott, plans are being carefully worked out for club privileges for visitors who desire golf and other club hospitality. In conjunction with the women's auto committee, trips will be provided for all deputies over the 56 miles of the Columbia Highway. Another trip will be around the city, taking in the varied mountain peaks and wonderful vistas of the forest and stream.

W. F. Turner, president of the Spokane, Portland & Seattle Railroad Company, reports that his committee of experienced railroad men have supplied full details to every deputy. Moreover, from the diocesan offices a steady stream of bulletins has been sent out giving hotel rates and the special summer railroad fares. Through the Chamber of Commerce and the Tourist Bureau folders have been sent broadcast announcing the outdoor attractions of the Oregon country.

The Municipal Auditorium, which can accommodate the House of Bishops, the House of Deputies and the women's meetings, as well as provide luncheon space for 1000 people at a time, together with exhibition and conference halls, will be a hive of industry for nearly a month. In addition, the churches in Portland have most generously tendered their auditoriums, their Sunday School temples and their parish houses. The public library has placed at the disposal of the convention nine well-equipped lecture rooms and halls. The Labor Temple, within a stone's throw of the Auditorium, provides nine halls and large halls. In the experience of those knowing convention details, Portland is exceedingly fortunate in this ample provision.

From the moment our deputies arrive at the station, it is planned to have men and women to welcome them, to act as their guides and to see that they are taken to their hotels in the fleet of autos marked with a purple cross, the official badge of the convention. At the Auditorium, at the Multnomah Hotel, at the depot, and at the convention offices there will be at all times qualified information dispensers.

Carl Denton, one of the leading musical authorities in the West, is steadily training a large choir who will provide music at the great opening service. The different musical societies and glee clubs are co-operating in the most enthusiastic manner in order to make the musical side of the convention a striking feature.

The general chairman of the women's committees is Mrs. Wilson Johnston, and under her able direction, the following departments are being managed by experienced leaders: Reception, registration, information, services and meetings, housing, rest rooms, press and publicity, motor corps, study class, junior exhibits, sales, pages, badges, printing, checking.

All those who have made reservations can count upon comfortable and central quarters. Every one of the forty hotels that the committee have secured are within walking distance of the public auditorium and on car lines. Early application for those who have not yet made definite bookings is desired. At the same time, the rooms available in private homes are being added to in great numbers. In response to many inquiries, it may be stated that the Auditorium is on the same car line as the Union Station, the Multnomah Hotel, the diocesan offices and within a stone's throw of 60 per cent of the hotels listed.

Address all correspondence with regard to the General Convention to John W. Lethaby, executive secretary, 10 Ainsworth Building, Portland, Oregon.

For the women's committee and their allied activities, please address Mrs. Wilson Johnston, 9 Ainsworth Building, Portland, Oregon.

A Virile Message from Bishop "Bob" Paddock

While a young clergyman in New York, Bishop Paddock, known as "Bob" Paddock, earned a wide-spread reputation as a fearless champion of the poor and the oppressed and led the fight against the entrenched political machine of that city. Although compelled to go East to recuperate from a recent illness, he sent a letter to his people which rings with the spirit of a true Christian soldier. The following passage speaks for itself.

"You may be surprised to hear that I am in the East. I came on a few weeks ago to tell the Church on the Atlantic Coast of the worth-while things we are attempting in Eastern Oregon. Many Church people here mistakenly imagine that the West is made up of 'spiritual paupers' and that if there is to be any religion in the

West, the East will have to pay for it. It has been a real joy and satisfaction to me to assure our brethren in the East that, at any rate in Eastern Oregon, we are too self-respecting to take their money to pay for our Church or our clergyman. That we would not think of it any more than we would expect them to pay for our schoolteacher or our physician or for our bread and butter.

"First, I know you will be glad to hear that our insistence on self-support has won for us a great many admirers, who think us a fine example. Second, they have been greatly interested in our effort to stress the spirit of Christianity in simplicity, combined with great liberty, so that we might become one big family of believers and workers rather than an organization like a big business corporation. They commend strongly our effort to make the Church in Eastern Oregon like the Church in the Apostles' day—not only being willing but glad to adapt it to the special conditions of our small new towns. Third, they were glad to have me stress our emphasis on unity. I told them that we work to make our contribution to the religious life of the whole town and endeavor to bring all the churches together—that there may be a start toward unity in the community.

"We must be unselfish and willing to make great sacrifices and be exceedingly patient as we work and worship with other ministers and their people. We must ask only that we may have the privilege of helping them in the Master's service and so perhaps, eventually be the means of bringing in unity. Thus we shall do our part in fulfilling the Master's prayer that we may be one, in order that the world may be won.

"Because I am far off from you in body I am writing this report and this sermonette. It is about time for the annual visit for confirmation; the time when those who have come to see the reasonableness of the Master's religion, volunteer for service through His Church in order to help make the old world a better place to live in. Now will you see to it, for your part, that every man, woman and child who belongs to us—or is in the slightest degree interested in establishing the Kingdom of God on earth according to our understanding of it—reads this letter? I shall count on you, my fellow members, through prayer and effort to do all in your power to explain to others whom we long to have with us. Let me say this word to those who are still 'outside.' The whole world is in chaos—the principles for which we fought are in danger—will you not, with serious thought before God, ask yourself whether you ought not to join in the world-wide organization which the Master Himself founded, so as to do your part to make it what its founder meant it to be, and what thinking people (many of them still outside) believe it ought to be.

"I appeal especially to the 'man of the world' as we call him. I appeal to those who have thought the Church narrow, or conventional, or lacking in understanding of the times, to come in and we promise that your voice for constructive betterment will be welcomed and carry real weight. So we shall be the better able to make Eastern Oregon not only happier, but to extend good will amongst all men."

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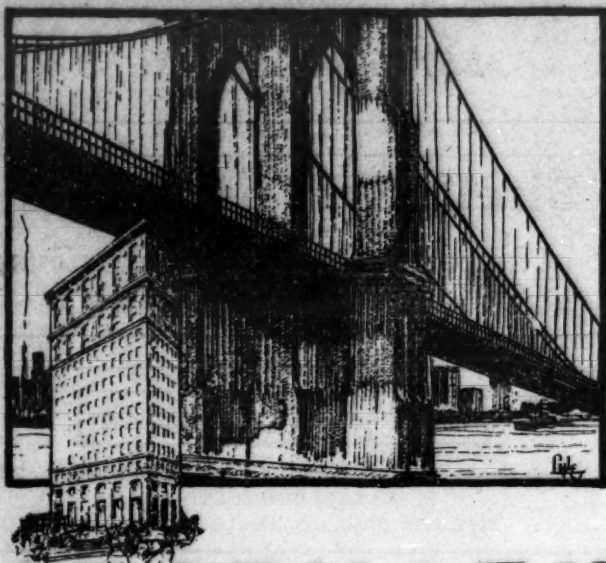
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